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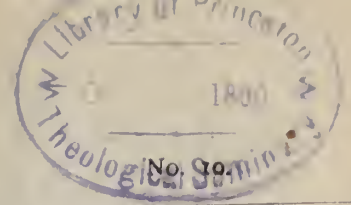
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VOL. III.

OCTOBER, 1890.

# BRAZILIAN MISSIONS.

A

## MONTHLY BULLETIN

OF

### MISSIONARY INTELLIGENCE.

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EDITED IN

SAO PAULO, BRAZIL,

AND PUBLISHED IN

BROOKLYN, N. Y.

Entered at the Post-office at Brooklyn, N. Y., as second-class matter.

# *Exhaustion*

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# Brazilian Missions.

VOL. III.

BROOKLYN, N. Y., OCTOBER, 1890.

NO. 10.

JOHN KNOX HALL—a classmate of Mr. Underwood, both being graduates of Macalester college, in Minnesota,—sailed for Sao Paulo, Brazil, on the steamship *Seguranca*, which left on the 13th of September.

Mr. Hall is a master carpenter, and has by laboring at his trade during vacations supported himself at college, and if it shall be necessary is able and willing to imitate St. Paul, who wrought with his own hands that he might not be chargeable to any. We hope that some one of equal devotion and more means will see to it that he shall be supported so as to give his whole time to the work of learning Portuguese and teaching in that tongue the works and word of God.

MR. E. E. WESSON, of London, England, has arrived in Rio de Janeiro, where he expects to engage in permanent evangelical and mission work. Mr. Wesson has had experience in mission work among the docks and shipping of London.

A DETACHMENT of the Salvation Army, under the lead of Maj. Barret, has commenced operations in the Argentine Republic with headquarters at Buenos Ayres. The Major will be assisted by fourteen officers, and expects eventually to begin a campaign in Rio.

THROUGH the kindness of the editor of the *Baptist Basket* we have received a

copy of another evangelical paper, the *Echo da Verdade*, a monthly published by the Baptists at Bahia. By a strange oversight we omitted from our list of Protestant papers, another widely known and very influential, the *Revista das Missoes Nacionais*. This paper is edited by Rev. E. C. Pereira, pastor of the Sao Paulo Church.

A RECENT letter from Sao Paulo says :

“You have no idea with what enthusiasm the idea of the American college—even though it be by the strictest sect of Puritans—is received in Sao Paulo. We have somewhere near a dozen American girls who married Brazilian students at Cornell and Troy. We have also many young men educated in the States who favor the idea. I have been able to find upwards of sixty boys who are in Europe obtaining the education they cannot get at home.”

WE call attention to the article of Mr. Underwood on education as a factor in evangelization. We trust that our readers will be led to pray that Mr. Underwood may be able to realize his idea of the christian teacher in the work to which he goes in Brazil, and may he be enabled to lead many pupils to the Teacher come from God.

WE have received from F. E. F., of New York, \$3, and from D. M., of Brooklyn, \$2, to help the little band in Sergipe build their Beacon Church. We have forwarded these amounts to Rev. J. B. Kolb.



AMONG the offerings at the shrine of the miracle-working image of the Virgin at Aparecidas, Sao Paulo, was recently found the following *quid pro quo*:—

“One year from date I promise to pay 10 milreis to our most holy Virgin of the Appearance, if she perform the miracle which I ask to-day with all my heart. In witness thereof I append my signature.”

Truly a cautious believer.

THE EX-PRIEST MAXIMIANO DE CARVALHO, whose masterly letter to his bishop on renouncing Romanism attracted so much attention, is now teaching in the public schools of Rio Grande do Sol. Under the old regime this would have been impossible. Men who have the courage and independence of character to openly renounce Rome and her abominations stood no chance whatever of employment by government, no matter how great their ability or pure their character.

A member of one of the churches was very much persecuted by a certain Judge. It so happened, that this member was invited to a private political conference of the leaders in local politics, when the governor of the state proposed the removal of the judge, as a political measure. Each one was called upon to express their opinion. Our brother's turn came. All expected, especially the governor, that he would be violent in his opposition to the judge, on account of the persecution which he had suffered. But notice his reply: “My friends, you all know how much reason I have to offer a hearty opposition to the judge; but I have forgiven him all the evil he has done me, and would not wish to do anything against him, out of caprice, so that he might lose his means of living.”

Our brother was questioned afterwards, in private, by one of the members of the conference, to know whether he was really sincere. When assured of this sincerity; the other expressed himself as dumbfounded. But it was easily explained by our brother, who assured his friend that it was on account of his faith in Christ.

### A CURIOUS PRAYER.

The following was given to a school boy named Peter, in Sergipe, as a form of prayer:

“O, holy St. Antonio, who wast born in Lisbon, thou who wast baptized at the baptismal font in Lisbon. O, holy St. Antonio, by the crown which thou didst open, by the habit which thou didst wear, by the cord with which thou wast girded, by the new mass which thou didst say, by the cup which thou didst lift up, by the host which thou didst consecrate, by the good Jesus which thou didst bear in thine arms, by the sufferings thou didst pass through during the three days in which thy breviary wast lost. by the soul of thy father, by the soul of thy mother, by the soul of thy aunt and god-mother, by all things, I ask thee to deliver me, Peter, in the same way from my enemies, from disgraces, from foolishnesses and from all evil spirits. I ask this, as thou didst deliver thy father when he was about to die innocently. Antonio! if in the whole world there be a creature against me aid me, Lord Jesus Christ and most holy Mary, that I may not be taken prisoner, neither attacked, nor insulted, nor have my blood shed this day. Keep me as thou didst keep my Lord Jesus Christ in the womb of the most holy Virgin Mary. Amen. Peace be with me. Peace be with you. Peace be with all. Amen.”



A movement has been commenced to found a Protestant hospital in Rio. The project is warmly commended by the *Rio News*, which says of the Misericordia hospital:

It falls far short of the needs of this port. It is administered by a brotherhood connected with an intolerant and oppressive church, its nurses are members of a sisterhood of the same church whose devotion to the holy cause of charity is everywhere accompanied by an equal devotion to the selfish interests of that same church, and its endowments and revenues are largely from the legacies of men who gave in charity wholly from religious motives. This great hospital, therefore, is logically and naturally a Catholic institution, and is devoted to the work of that church fully as much as to the cause of suffering humanity. And it is perfectly proper that this should be so. Brazil is almost entirely Catholic, and the institution is largely the outgrowth of charitable bequests in that church. We say *largely*, because it would not be true to credit that church with the whole of its patrimony and revenue where so much of its building funds was raised from donations obtained through the vanity of men who were encouraged to purchase titles by such means, and where so considerable an amount of its revenue is obtained from taxes levied upon foreign shipping. When it is considered that fully three-fourths of the ships visiting this port belong to Protestant nations and that their contributions go to the support of an institution, however excellent, belonging to an inimical and intolerant faith, it must be admitted that there is a fault in the arrangement which requires a remedy.

It is proposed that the Protestant hospital have a share in the taxes levied on the shipping, that it be under the control of skilled physicians and that it maintain a thorough school of nurses.

Such a hospital when established will open a wide field for christian work and will largely increase the responsibilities of the Protestant missionaries resident in Rio.

### REV. J. B. HOWELL.

Extract from the *Revista das Missoes Nacionais* of May 31st, 1890, Sao Paulo:

"On the 24th of this month this brother beloved left here with his estimable family for the United States. In August of 1873 he came to Brazil, and for many years resided in Sao Paulo. A few years ago he fixed his residence in Jahu endeavoring to realize a plan which he confirmed in his farm school. A christian dedicated and full of enterprise he was able to demonstrate the practicability of the idea. Nineteen young men during two and a half years of existence of the school proved that it is possible to study and at the same time pay with labor the expense of their maintenance. The plan is of great practical reach in the conditions of our National Church, and we hope that this experience of two and a half years may not be without fruit.

"The activity of our esteemed brother was not absorbed wholly in the realization of this important idea. The plan of National Missions always had his active and intelligent co-operation. While we respect the motives of his retirement we profoundly feel the lack of his help in the realization of the great idea embodied in this plan. We bow submissive to the afflicted lot of the National Church and look up to God, whence cometh our help.

"Our dedicated companion in arms has gone; but from his heart has not departed the love of our country, the living interest in our glorious work. Here, in our land the result of his efforts, the loving remembrance of his example; there, in his country, his personal influence will continue to benefit our church's destiny, and some day, we hope, when the shock of great battles shall have agitated our church, he will appear again at our

side to face with us the enemy and bind up the wounds opened in these combats.

"Gratefully and lovingly we venture to interpret the sentiments of all who knew the gentle and humble character and the consecrated heart of our brother, praying the Lord of the harvest that He will bring him again to this His harvest.

"Meantime may the Lord carry him in peace and security to the bosom of his family, bestowing on all of them the unspeakable blessings of His Spirit!"

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### REV. J. S. MATTISON.

The *Revista* (May 31) thus refers to the death of Mr. Mattison:

"On the 10th of this month this brother—Methodist missionary and pastor of the English congregation of that church in Rio de Janeiro—went down into the grave at the age of 39, leaving a widow and a little child. We commend these to the Lord God of the afflicted.

"Brethren, let us pray the Lord of the harvest to fill the vacancies which in His inscrutable providence He has made in our ranks."

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### FARTURA.

This little place is situated in the field ministered to by Rev. Mr. Braga and is tributary to Botucatu. A Presbyterian church has just been organized there.

The place is a type of interior villages on the frontier of civilization, and the growth of religious interest there is one of the wonders of mission work in this great State. The whole district was generally known, in former times, as hard and dangerous. The great wave of material progress is now rolling towards it; but, as in other instances, it follows the Gospel and seems to be looked upon as a most natural sequence to its influence. The Gos-

pel of Christ in its purity, besides saving men's souls, goes far towards redeeming their bodies from vice, and hallows all their relations in life. Surely the political, the social and the material hope of Brazil, as of other countries, is in the religion of the Lord Jesus.

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### PARACATU.

The following extract from a private letter from Rev. F. A. Cowan, of the Southern Presbyterian Mission, contains facts so interesting that we cannot refrain from giving it to our readers:

"We have just returned home from a very successful trip of six weeks duration through Southern Goyaz. At Paracatu, Minas, we found a band of men who had regularly assembled every Sabbath for prayer and study of the Bible. Here a church was organized with twenty-five adult members and about the same number of children baptized. *The ripeness of this field demands much travel and evangelistic work as soon as possible.*"

This is simply in corroboration of the news that has come in from the front for the past three years. The whole field is ripe. Would it not be wise for the different boards of foreign missions to withdraw their missionaries from the large cities and reinforce the work in the interior?

Is it not true that the work of evangelizing the large cities is more of the nature of home mission work and belongs to the growing native church?

The writer of the letter containing the above is a young man who has not yet been a year in the country; still he is nearly ready to begin preaching. If he were located in a large city he would be fortunate if he could preach acceptably at the end of two years.

The work to be done in the large cities is of a problematical character and requires

a critical knowledge of the language. That to be done in the interior is purely evangelistic—preaching the word of life to men who have never heard it and who are hungry for it.

Is there a grave error of policy in the present distribution of the forces?

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### NEW ARCHBISHOP.

The Roman Catholic primacy of Brazil has long been held by one whose lack of force and intellectual ability were known to all. The new Archbishop of Bahia, Antonio de Macedo Costa, is a man of high reputation for scholarship and uprightness of personal character. As Bishop of Para, he has long been the most prominent ecclesiastic in Brazil. He was one of the two who suffered imprisonment nearly 20 years ago, during the conflict over freemasonry between the papacy and the Imperial Government.

A young Frenchman, candidate for the priesthood, already ordained deacon, was his private secretary for six months during an episcopal visitation of the parishes and missions up the Amazon. This devout youth, though continually near the bishop's person, often sharing his room, never once saw him make any pretence at prayer; nor did his reverence once celebrate mass! The young deacon is now a Protestant, instructor in Greek and French in Sao Paulo.

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### AN INSIDE VIEW.

It will perhaps be interesting to our readers to know how Rome herself regards Brazil.

A very learned Jesuit, a high dignitary of the Dominicans, a special legate of the pope, with honors of a bishop, lately spent a few days at Sao Paulo on his way to Rome after spending *nine years*

in the various provinces on a special mission to study and report *on the best means of Evangelizing Brazil*.

During his stay at Sao Paulo he invited an old pupil residing there to spend the evening with him, and during the evening talked very freely about his report to the holy father. He painted the condition of the churches in the interior of the country in the darkest colors; with an ignorant, immoral priesthood—a people sunken in the depths of superstition and idolatry—creatures of the parish priest. He knew of nothing like it in any other civilized country. He was appalled at the profound ignorance of the common people and at the manner in which they had drifted away from the church into almost pure paganism. He saw no immediate remedy except it were by a slow process of education of both priesthood and people.

This man was undoubtedly a very keen observer, and his view of the state of religion in the large cities was quite as hopeless. He said he found not only the educated laymen but also a large portion of the clergy tainted with materialism while the people were completely indifferent.

This was said, *ex corde*, to an old and esteemed pupil, and not for publication, but it came to our knowledge under no seal of secrecy and we give it for the benefit of those of our readers who do not believe in Protestant missions in papal lands, in corroboration of those who *do* believe in such missions.

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### PUBLIC DEBATE

One of our bright young students, not yet ordained, writes as follows from Aror-aquara, in a private letter to Rev. E. Pereira, pastor of the Presbyterian Church of Sao Paulo:

“Health, peace and joy in the Lord’s



work. I am doing well in every way; I feel that God has greatly blessed me, and is guiding my steps in the preparation of the Gospel of peace. Thanks to God, I have been able to start a religious awakening among this people that has so long stagnated in the indifferentism which stifles, which kills, which sends to perdition.

"I have had a public discussion on the primacy of St. Peter, at which many leading men of the town were present; and in which I presented the truth as it is found in the Scriptures.

"The champion of Romanism is weak in the Scriptures, and did not await the conclusion of my argument. He excused himself saying that he had not studied the subject in 22 years, and that he would prepare himself for a discussion at some future day!

"God grant that this may redound to the glory of Jesus Christ our Lord! The priest had already declaimed against the Protestants, on the occasion of a wedding at which he officiated; thinking, they say, that I was present. Those who did hear him tell me that his speech was only a mass of vulgar lies and inconsistencies (I would not have expected anything else), and that the audience was most heartily disgusted.

"Our meetings for worship have been full of life. Several are seriously studying the Gospel. Yesterday three persons professed their faith and four children were baptized. At night Rev. Dagama celebrated the Holy Supper and preached to a good audience."

BENTO FERRAZ, D'ARRUDA.

### PIONEER WORK.

REV. J. R. BRAGA and wife have just returned from a journey of 31 days, which was spent principally in visiting the scattered members of the Rio Novo church. The families are scattered over a distance of 20 or 25 leagues, and they penetrated as far as Vendos, on the Tiete River, 30 leagues from Botucatu, where some days were spent in preaching and teaching the people. An old patri-

arch and his numerous descendants constitute a large part of the church. He has forty-three living grandchildren, all of them believers. Senhor Braga preached four times a day to the families living at this point, twice at one place and twice at another, filling up the intervals with conversation and teaching them to sing new hymns. Seven persons were received into the church and eight baptized, and others will make profession on the occasion of another pastoral visit.

They found much to animate them in the earnest efforts of the simple believers to give the Gospel to others and in their own growth. The contribution from this church amounted to 551 milreis, nearly four times that of former years notwithstanding the drouth and scarcity of provisions. The believers had better crops than most of their neighbors, who came from the country around to buy provisions, and an instance of their charity deserves mention. *Feijao* was selling at from 18 to 25 milreis a bushel, but some of them said they had not the heart to sell to needy people at such prices and actually loaned them *feijao* to be returned when they should have a crop.

Many of the church people are penetrating into the Sertao, which is settling up rapidly, and carrying the Gospel with them to new places, where no padres have yet appeared. In another year Sr. Braga expects to prosecute his journeys to a remote point in the western part of the State, following in the footsteps of these humble pioneers. Passing through the Serra dos Agudos they encountered a large party of workmen, thirty of whom leaned their axes against the trees and assisted in the worship which was conducted in that vicinity. In this neighborhood these fazendeiros are cutting down the woods and making preparation to plant a million coffee trees,

which will at once insure a considerable settlement at that point, and it is surely wise to cast into this new ground the seed of the truth while worldly men are so busy in opening it for their own interests. A company has also been formed to which the Government has made large concessions of land near the Indian tribes who dwell in the unexplored regions, on condition that colonists shall settle the lands. It is feared that hostilities will be provoked, as no principles of kindness or equity are observed in the treatment of the Indians.

All these movements seem to point to the necessity of pressing forward and following the manifest leadings of Providence in possessing the land for Christ.

### EDUCATION A DIRECT MEANS OF EVANGELIZATION.

BY J. L. UNDERWOOD.

The phrase "Christian Education" has in great measure lost its original significance. It has come to mean the education afforded by an institution under control of the Christian church, however secular that education may be. So-called "Christian Education" is not generally employed as a direct means of Christianization or evangelization. This tendency seems prevalent even among schools and colleges in our mission fields. Says an English paper: "Evangelistic missions are reported as winning thousands where educational missions reach tens." If this be true, where lies the blame?

The fault is in giving secular and not Christian education. The teacher fails to regard each student coming before him a soul to be saved for eternity, and does not, to this end, present Christ in a definite, personal manner. When our schools will have become independent of avowedly secular institutions, regardless of the

pressure brought to bear by outside forces, when they will have become content to let Government schools and their distinctive methods abide by themselves, when they will have fully determined to yield the first place to Christ and not to Science, then will these strictures as against educational work in missions be done away, and it will be allowed to go on unhampered by much of the present criticism, but above all, it will yield an increased fruitage for the Master. The Bible and the school are the two great weapons of Christ's church. The school, however, must always be secondary to, and but an ally of, the Bible. Taken conjointly they make an engine which will break down ignorance and superstition, and build up into a full measure of Christian civilization.

The teacher in our mission schools should be as much evangelist as teacher. Such a teacher was Prof. Tholuck, of the Church of Germany. Stalker, in his "Imago Christi," speaking of the methods he employed to spread evangelical religion and make it a power in Germany, says: "No sooner was he settled down to his work as an academic teacher than he at once began to seek intercourse with his students of a kind most unusual in Germany. Not satisfied with merely lecturing from his chair, he made himself personally acquainted with them all, with a view of winning them to Christ. He invited them to walk with him; he visited them in their lodgings; he gathered them in his rooms two evenings a week for prayer, study of the Scriptures and reports of missionary enterprise. His work was not a superficial work. It bore no resemblance to the method of some who think they have dealt with a man about his spiritual concerns when they have once forced the subject of religion into conversation without preparation.

He often found the approaches to the mind of the student very difficult and had to begin far out on the circumference of things. He endeavored to rouse and stimulate the mind from every side, and many owed to him their mental as well as their spiritual awakening. Yet, all the time, he had his eye on one object and was drifting steadily towards it—the personal salvation of every student with whom he had to deal." And, adds Stalker, "he had his reward."

What better opportunity could be offered for preaching Christ and Him crucified than that afforded by the peculiar relations that can and should exist between teacher and pupil? Only let Christ be exalted. Only let Him be first and foremost—the one passion of the teacher—and God will surely honor the work.

### ANCIENT RUINS.

In an old number of the *Imprensa Evangelica* we find the following interesting item: "We are informed by Senhor Joas Gregorio that while on an exploring expedition he encountered the remains of an ancient city on the banks of the river Paranapanema, some 36 kilometres from the mouth of the river Saranja-Doce. Within one or two square kilometres there are many foundations of hewn stones, showing not only the streets, crossings and open squares, but also the divisions of the houses. An oven constructed of hewn stones was found in perfect condition and showed evidence of having been used to bake china and earthenware. These remains exist in the midst of a thick forest, many of the trees of immense size, the growth of centuries; an evident proof that this handiwork of man was abandoned hundreds of years ago for some unknown reason. History makes no mention of this ancient city.

At a distance of 54 kilometres lower down the river Jaquarite a dam constructed of hewn stones was also discovered, which seems to prove that at a very remote period the Sertao of the Province of Sao Paulo was inhabited by a people of whom we are entirely ignorant but who have left evidences of their existence in these remote regions many centuries ago."

During a recent journey Rev. J. R. Braga conversed with some of the believers in the remote churches in the interior who have seen the ruins of which mention has just been made. They are between the rivers Tibage and Cinzas, on the banks, as above stated, of the Paranapanema. The trees growing over the ruins measured in some instances six feet in diameter. Fragments of arms were discovered and his informant stated that the hogs in rooting around the ovens had unearthed pieces of china covered with beautiful designs. They considered them of no value and took no trouble to preserve them. In some future journey Sr. Braga hopes to penetrate to this point and visit the interesting remains.

THE news comes by telegraph that notwithstanding the activity of the clerical party the present Government has been sustained in the September elections.

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## Brazilian Missions

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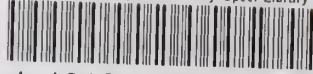




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